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# THE PACIFIC

A religious and family paper

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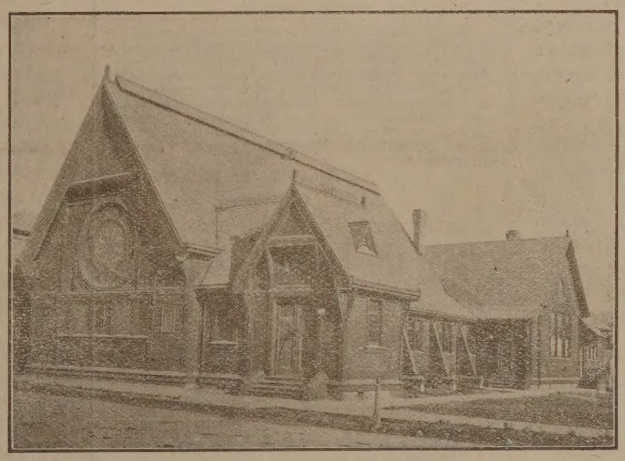

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# THE PACIFIC

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## Union Pentecostal Meetings.

Rev. Jos. H. Smith, the Pentecostal evangelist from Philadelphia, will open union services, under the auspices of the Beulah Park Camp-meeting Association, in Howard Street Methodist church, this city, next Sunday, February 15th, preaching at 11 a. m. and 7:30 p. m. The meetings will continue ten days. Week-day services at 2 p. m. and 7:30 p. m. All the Methodist pastors are requested to announce these meetings, and all our Methodist people are urged to attend. Brother Smith is one of the safest, ablest and most Godly teachers in the field. All who know him love him and honor him. Don't fail to hear him.

If you are suspicious of the motives of other men, the proof is positive that you yourself will bear watching.

They which are hungry will strive for the bread cast among them, and think, "This is spoken to me; I have need of this: Comfort, go thou to my fear; promise, go thou to my distrust; threatening, go thou to my security;" and the word shall be like a perfume, which hath odor for everyone.—Smith.


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## Cried in English.

Fritz, a German lad, and little Tom were fond of each other, although neither could understand what was said.

"Why, Tommy," said his father, "your playmate does not speak English, does he?"

"No," said Tommy, "but when a bumble-bee stung him yesterday he cried in English, and I understood him."

Because a church membership is large and wealthy is no evidence that it is warm and useful. We have known some such churches that not only had no conversions but did not have life enough to keep up the vitality of the souls converted in other churches and coming to them. They seem to have a name to live, and a big name, but they are dead. They need the only Physician who can raise the dead, the Holy Ghost.

There are beauty and use in strength; there is a beauty and a use in feebleness, also. All are not made alike. God, who cuts no two leaves upon a tree after the same invariable model, shapes also His soul-work after His own will variously.—A. D. T. Whitney.

It is sometimes a sign of cowardice to keep silent, and sometimes a sign of foolishness to speak.

# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 19, 1903

## The Religious World.

The life of the late Hugh Price Hughes, the noted English preacher, is to be written by his eldest daughter.

Sacramento Christian Endeavorers will make an effort at San Diego in June to secure the State Convention for 1905.

The Rev. Dr. J. K. McLean, of Pacific Theological Seminary, represented the California Federation of Churches at the National Federation meeting held a few days ago in New York.

This from the Rev. Dr. Lorimer, is worth quoting: "A minister of Christ who adopts a sceptical tone in his preaching, and who constantly reminds his people that this and that must be rejected from the Bible, who minimizes the supernatural until it is lost forever in the natural, may become a fine essayist, but I doubt whether it is possible for him to become a great preacher. A great preacher must have a great theme."

Grace Episcopal church of New York is not as rich as Trinity and the Collegiate which have had large grants of land, but it has an endowment of $632,000 and its income last year was $185,000. The parish work is carried on by a staff of sixteen ordained clergymen, and by five deacons and five deaconesses. The rector told his people recently that what was needed in the church was not more money, but more inspiration, more impulse, more eagerness, more love for God and man.

The Rev. Dr. Fairfield, who was President of the Hillsdale College, Michigan, fifty years ago, is still living. The College expects to celebrate its fiftieth anniversary this year, and arrangements have been made for Dr. Fairfield to give the baccalaureate address. Will Carleton, the poet, who as a boy attended the exercises at the time of the founding of the institution in 1853, and graduated from it many years later, has been asked to write and read a poem at the half-century anniversary.

The greatness of Phillips Brooks as a man and as a preacher seems to grow on the minds of people with the passing years, and it is evident that the influence of his life is one which will abide a long time upon the earth. A minister who read his biography a few weeks ago says he wishes he had read it sooner. Some good was lost out of his life because of this delay. The Christian Register of recent date says of him that he was larger than his office and his church; "and yet," it continues, "we are to remember that all the good he did in the world was done through his successive offices and through the church to which he gave his allegiance."

The Rev. Dr. Herrick Johnson, writing in the Interior concerning the trip to the Pacific Coast at the time of the General Assembly meeting at Los Angeles, advises that the journey homeward be made by a northern route, and that at least Portland, Tacoma and Seattle be included. Dr. Johnson says: "The people of those states are moving with mighty life. And this would give vision of Shasta and Hood and Rainier—magnificent mountain peaks,whose very isolation lends them a peculiar grandeur and glory. Shasta is one of the mountain monarchs of creation, a sight of which is worth going hundreds of miles to get. And a section of the Columbia river would be thus commanded, than which no other river of the world has grander setting, or furnishes more varied or imposing views."

At a recent conference of Baptists in Brooklyn, N. Y., the Rev. Dr. Henson spoke of Unitarians and Universalists as "cuckoos laying their eggs in Baptist nests." He regretted that there was not now as there was formerly, "a burden for souls," and was emphatic in the declaration that men could not be saved without the Gospel. He regretted also that the gifts for missions were not more in proportion to those for education. Pointing to the secretary of the Baptist Missionary Union, he said: "My Brother Mabie, here, would be paralyzed if he should go to his office some morning and find a check for a million dollars for missions. He would not get over it for a month." Very pertinently Dr. Henson quoted the words of Kipling, "Lest we forget," and said: "We need a clearer vision of the needs of the church." And he said something also about the clearer vision which our fathers had. Dr. Henson will need to be cautious in speaking about the clearer vision of the fathers or he will be called a back number soon. The fashion nowadays is to take up and tear to tatters what the fathers saw and said. Often so much criticism of the fathers is indulged in by preachers of today that the people, the common people, wonder whether all foundations are not being torn from under them. Surely the fathers had some truth. All that they knew, or thought that they knew, was not error. Let the preacher and the teacher who would be constructive, take heed lest he be too destructive.

On Monday, February 2d, there was an attendance of 900 ministers and laymen at the meeting of the Presbyterian Ministers' Union of New York and vicinity. Among those in attendance was Hon. John H. Converse, the chairman of the Evangelistic Committee of the General Assembly and the secretary, the Rev. Dr. J. Wilbur Chapman, who, along with the Rev. Dr. Carson, another member of the committee, had just

returned from a trip west in the interest of the evangelistic movement. The meeting was for the purpose of reporting concerning the work as it had appeared on the trip and to create an interest in such work in New York and vicinity. Such an attendance shows a ministry and a laity ready to be enlisted. Giving the statistics, showing that the average annual increase on profession of faith in the Presbyterian church during the nine years previous to 1902 had been about 59,000; and for 1902, 66,000. Dr. Carson said: "If such figures obtained in any commercial enterprise, a new departure and new energy would be demanded. A conservatism which would not be permitted to spread its ruin in any department of life has too long found a refuge in the church." But the reports brought indicated that there was in many parts of the country a marked departure, and there will undoubtedly be a large increase in the number of accessions this year. In this effort, as it is going on all over the country today, emphasis is put on pastoral evangelism and personal work. Such methods are adapted to the age in which we live, and if properly worked are sure to win.

The clergymen of Portland hold a union meeting every Monday instead of having separate meetings for each denomination. At the meeting on the 2d of February there was an address by the Rev. Dr. E. L. House, of the First Congregational church, which was received with special approval. His subject was "Liberty of the Pulpit." Dr. House said in part: "The pulpit has made too much an effort to make religion popular. There has been too much the idea that ministers must put their ear close to the ground and then preach what the people want. It seems to me that too often our great Christian truth is sublimated and refined to such an extent that it has in many cases almost reached the vanishing point. Anything that is contrary to what is called the spirit of the age, anything that jars against what is thought to be the scientific conclusions of our enlightened century, is quietly eliminated or explained away. The strong and terrible words of Jesus, His clear utterances on the subjects of the deepest and most vital import, are tacitly ignored What is pleasant and hopeful in his creed is laid hold of and dwelt upon; what is hard and against the grain is shunned. Friends, the peril of the time, and the peril of the pulpit is a Bible, with its infallibility, its divineness struck out, a theology with sin minimized or apologized for, with the cross reduced to an object-lesson, with culture, substituted for the work of the spirit, with saintship made a mater of self-development, retribution a figure of speech and the pit of perdition either filled up or spanned with a bow of hope. The fact is, if we are to fill a place in God's plan of helping men, we must present the gospel just as it is. A minister's ear must be open to God's call, not to the people's, for this commission is to represent truth that often cuts like a knife the heart and conscience of the hearers before him. There has been too much gushing on the part of the pulpit over books and essays, and there has been a ministry unto a sort of good-fellowship rather than unto salvation. It is time to stop fooling with our mission, and if there be any reality in God's work and kingdom, find it and preach it with all our might. It is this kind of preaching that will save our people from going over to Christian Science and kindred superficial beliefs. What we need to do to save the people is more doctrinal preaching, that shall be clear-cut, and well defined, and full of the spirit of God." Adverting to some matters of criticism, Dr. House said. "For myself I believe the Pentateuch was Mosaic; my brother believes it to be a Mosaic. Religion does not stand or fall with either theory. It matters little at the statement whether the sun stood still at Joshua's command is bad poetry or incredible prose. It matters little who was Cain's wife—the race is here. It matters little whether Isaiah was one man or five men. It is easier to believe in two Harpers than two Isaiahs. It matters little whether Balaam's ass spoke, the ass being a prophet, as some one has said, only because the prophet had become an ass. It is not of supreme importance to quarrel over whether Jonah was swallowed by a whale or whether Samson was a sun myth. The fact is the Bible needs no more impedimenta; it needs equipment. It needs no more scribes and lawyers, and anti-quarians and relic-hunters, polemics, contraversalists and general busybodies. It needs heralds."

## Busy World Notes.

A canal from a point on Puget Sound near Olympia to Grays Harbor is one of the probabilities of the not remote future. It would be easy of construction and it would shorten about two hundred miles the trip of every vessel running betwen Seattle and Tacoma and all ports to the south of Puget Sound.

A few years ago some Chicago capitalists bought several thousand acres of swamp land near Niles, Mich., which was considered almost worthless by its owners. Now it is producing hundreds of carloads of celery, turnips and parsnips, and is valued at $150 an acre. It is worth more today than any other land thereabout.

There is scarcely a leading railroad in this country today that can handle properly and expeditiously its traffic. The volume of traffic is 50 per cent. larger than it was 10 years ago, but the facilities for unloading cars have not increased more than five per cent. This ties up many cars a long time and makes the supply quite inadequate. And not one of the roads has as many engines as it needs when it does get its supply of cars. It is said by a Chicago daily that the Western roads have enough cars to handle their own traffic, but that it is impossible for them to secure the return of cars from Eastern lines.

All honor to Representative Shelley of Lane county, Oregon, who has presented in the Legislature a bill to prohibit the sale of intoxicating liquors and the presentation of Midway Plaisance attractions on the grounds of the Lewis and Clark Exposition in 1905. It is to be hoped that there will be found enough supporters of the bill to secure its passage.The legislature has appropriated $500,000 for the Exposition. The people of the State furnish that money; and we are of the opinion that, if they had opportunity to vote thereon, a large majority would vote to prohibit these things on the Exposition grounds.

In an address at the Michigan Political Science Convention at Ann Arbor last week, it was argued that the law today is not a profession but a business. The great orators, it was said, are disappearing, or already have disappeared, from the legal profession; and great thinkers are taking their place. The successful lawyer of the present day is finding his higher sphere and greatest usefulness not as a Webster or Calhoun and

Choate found theirs, but as a special partner of the business man. The trend of business toward combination makes necessary a broader sweep of vision and brings upon the business man a heavier responsibility; all of which necessitates prompt action and quick solution. Hence the corporation lawyer of today who is the right hand of the corporation management.

In a recent address before the Union League Club of New York, Secretary of War Root said that it is only a question of a short time when the negro will be excluded from all offices in the South. He called attention to the fact that President Roosevelt has appointed fewer black men to office than Pres. McKinley appointed and that there are fewer of that race in office now than when McKinley died, and yet the outcry has been far greater than ever before. Under Hayes and Garfield and Harrison there were more appointments than since then. Evidently the recent laws for the disfranchisement of the negro meant more than the taking from him the right to vote. Plainly now, the Southern people to a great extent are determined that no negro, no matter what his qualifications, shall be an office-holder. It is a position which bodes no good for the republic. There are just as capable men among the negroes as there are among the white people; and if this be really the position of the white people of the South, there will come a time when they will have to recede from it.

## The Bystander.

### The Man in the Pulpit.

His place is growing increasingly important and difficult. Preaching has authority today largely in what it contains. Time was when its authority was derived from the Bible, or the church, now it is the common sense in preaching that counts. The average man doesn't stop to consider the inspiration of the text, but the inspiration of the man who uses the text.

Men still believe in inspired preachers, and some still hold to the inspired Bible.

Good preachers are growing correspondingly scarce with the change of opinion respecting the Scriptures, the authority of the church. The sermon must contend for its distinct place in the catalogue of public speech. It is in danger of losing its identity and becoming another, and perhaps lower form of address. With the passing of the purest type of sermon has gone the purest type of preacher. Preachers are just as wise and strong today as ever, but they are made to compete with other species of eloquence.

The puplpit has broadened in its scope and includes all things which have to do with life. The themes of sermons and the applications of sermons have increased with the evolution of knowledge and experience.

It is a notable fact that expository preaching has declined under these new conditions, because this type of preaching more perfectly comprehends the real sermon. Topical sermonizing is more popular. Sermons such as Newman and Kingsley and Spurgeon preached are not often heard today. It is not often that we read a sermon built on the plan outlined by Professor Park. The new school of homiletics approaches life differently. This has come about naturally, just as the editorial of today is unlike the old-fashioned but powerful editorials of Horace Greeley in the New York Tribune and Joseph Medill in the Chicago Times.

The importance and difficulty of preaching cannot be over-emphasized. We must have sufficient strength in the pulpit to save the pulpit to its highest usefulness, to keep the sermon as the highest form of spiritual utterance, and to retain the preacher as the noblest medium of sound ideas. There never was a time when good preachers were so much in demand as now.

### Broken-Down Preachers.

It is a notable fact that, with hardly any exception, every good preacher in and around London is in poor health. These include Ian McLaren, Jowett, Horton, Alexander MacLaren, Horne and Campbell, who is not in robust health. Overwork or "the atheism of anxiety" is responsible for this state of affairs. Ministers who serve the public work hard. The people want them, and burn them out as they do candles. The result is we have broken-down ministers. The demands of a city parish are many and taxing, and a strong physical equipment is necessary to endure the strain and stress.

The recent anniversary of the death of Phillips Brooks reminds us that he worked himself to death preaching every day as Bishop, and often two or three times a day, besides attending to the duties of an ecclesiastic.

It is sometimes said that clergymen do not require a vacation. It depends on the clergyman. The man who faithfully answers the necessary calls made upon his time and strength will find himself ready for a vacation when the year rolls around.

On the other hand it ought to be said that most public servants such as the minister attempt too much outside work. There are extra addresses which are made often requiring an outlay of time, money and vitality which should be denied. The work of the church will occupy all of the minister's time. He can not afford to say "yes" to every invitation that comes.

Our own country is full of physical ministerial wrecks, and it is getting to be a serious problem how a man can supply physical steam to move the many wheels of an active and strenuous life.

### Calvary Presbyterian Church.

This beautiful church stands on Jackson and Fillmore streets, and is one of the choicest pieces of church architecture in the west. It is not only artistic architecturally, but convenient for the best work. The auditorium seats 1,200, and is cheery and bright. The Sunday School rooms, ladies' parlor and other apartments are elegantly furnished with every modern convenience. Below is a social hall capable of accommodating 800. This is to be supplied with gymnastic apparatus for the boys, and is perfect in its equipment for social functions.

Not the least attraction of this plant are the stained glass memorial windows, which tell the story of the Savior's life. All in all Calvary Church is something in which all Protestants may feel a just pride. Dr. John Hemphill, the pastor, has a great opportunity to do a great work.

### The Congregational Club.

The Congregational Club dinner at the California hotel on Monday evening was well attended. President Ham presided, and felicitously presented the speakers, both of whom came from the State University. The membership of the Club is gradually increasing, new members being added at every meeting.

Prof. Thos. R. Bacon delivered an address on "The

Abolition of Slavery." His thought took a wide sweep and interpreted with fine analysis the origin, meaning, history and abolition of slavery. He defined the anti-slavery movement and pronounced Wendell Phillips "a man of wonderful powers of speech, narrow intellectually and politically ignorant. He also described the John Brown movement, and expressed the opinion that Brown should have been treated as an insane man rather than an insurrectionist. This scholarly address led up to the battle of the Union, which was fought in Webster's reply to Hayne and in Lincoln's policy of emancipation.

Prof. Geo. R. Noyes is a young man fresh from the University of St. Petersburg. The Bystander found in him an old friend, a class-mate in the Phillips Andover Academy, where he studied Greek with him. Young Noyes is still a boy in appearance, but a man in thought. He spoke on "Russian Student Life," and his address, while not fluent was thoughtful and discriminating. He made a comparison between Russian and American University life, and interpreted the student revolt in '98.

Altogether, it was a profitable meeting, and the menu was excellent. Among the guests was Mr. John K. Allen of the Leavitt Street church, Chicago.

## Acorns From Three Oaks.

Aloha.

### What Not to Do On a Hill Ranch.

Do not buy a hill ranch until you are sure you want it. If you live for "the almighty dollar," remember it can roll down hill with the richness of your lands which washes through your neighbors' ravines. Unless it is a good dividend to see Lick Observatory, unless it helps your saintship to see San Diablo, unless when you see the long brick tiers of Agnews you thank God you are not mad, unless even the sight of the country town makes you glad you live in God's country, do not buy or bargain for a hill ranch. If you have bought one then make a modest feast for all your friends in the neighborhood, especially those who live on hill ranches. Having poured the fragrant mocha and filled them up with cakes, cream and olives, play the game of "house-building." Persuade every man and woman of them all to tell you what they know. Woman's dreams will supplement men's schemes. Dig sharp for wisdom for roofs, cellars, stairs, windows, rain, sunshine, roads, awnings, paints, porches. Breeze them about acetylene windmills, gasoline gas and engines. Automobiles, too! Fill brain and note-book. Even then you will blossom with mistakes, and when in 1920 some friend who has a knoll to build on asks you to put your experience on paper, you will sympathize with the writer, who knows more about "what not to do on a hill ranch" than of any other ranch subject. Yet I cannot honestly subscribe to Punch's advice to those about to marry. Punch said "don't." I say "do!" Marry and build on a hill ranch both, but like all other penitent parsons, I beseech you all do not do as I have done, but do as I say. Do not fail to put team and scraper on your beautiful knoll. Make level space enough for house and barn. It will save you sliding down hill on a muddy morning and perhaps an awkward sitting in the hot mush originally prepared for White Plymouth Rocks. It's dreadful to go out from family prayers, fall from grace, and keep on backsliding down an oozing hill. To make an uncooked omelette of a hat full of fresh eggs is bad for a poultry fancier. Its a fowl mistake, too, for chickens are forbidden their own eggs.

A level building ground saves feminine ankles the pain of back stairs. The man who forgets to make porches, stairs and kitchen convenient for women, shall win no acron of my praise. Nor shall he get woman's ballots in the new voting machine. A flat ground floor invites a flat oriental house roof, much too be desired and easily made of grout and cement. This will furnish a sky-parlor and reception room, a popular neighborhood observatory and in domestic emergency a safe and healthful sleeping place for the children.

Do not fail to guard the south side of your house from the driving rain. Remorseful carpenters will tell you that God's winds can drive God's rains through an inch board. I doubt it. But they can find all the cracks a carpenter leaves and all the crevices the sun warps. Have your devotions early and be on deck when the windows are going in on the south side of your hill residence. Flash the roof well, if you do not make it flat. Put zinc or heavy oil paper about the window casings. It will be wise to put it all over the studding on the south side. Your house will be colder in summer and warmer in winter and wit and will MAY make it storm-proof. Order your sash and frames in time that your material may be seasoned and bid your sash-men use putty and oil in abundance. Nay, verily, have an eye to it yourself. When the strong rustic goes on stand by the most conscientious carpenter you can employ and fill every nook and corner, crack and crevice, of the window frame and sashes and the mouldings with the best boiled oil and the purest white lead. Eternal vigilance at building time is the price of a dry house in this beautiful and fertile California.

Observe, my brethren, that I do not commend you to stand over your builder with a club. If carpenters will strike, don't you strike. Stand by with a roll of building paper, or better yet, laterine, with paste and broad-headed nails, and in addition a pot of oil and white lead, and as the dude does with his necktie, give your whole mind to getting a dry side for your south windows. Then you will not see the wife of your bosom weeping as the rain runs down on your plaster and saying, "Woe is me, I can never paper that guest room and I shall be ashamed to entertain my friends in such a streaked apartment."

### Be Kind to Animals.

Build stables at least sixteen feet wide. That is the least space for a broad manger which will not waste hay. A stall deep enough for a generous bed for your horses, and a passage way generous enough to pass conveniently between your horses and the harness when it is hung up. Build your stable so high that a proud horse will not bump his head. If it hurts you to bump your head it hurts the feelings of a sensitive horse to bump his head. It is not necessary that barns be all of plank floor, especially when lumber is so high, but they should be roomy. And a new barn-builder may well wait the furnishing of the interior of a great barn until he has experimented a little with some light movable partitions. Make your barn-door high enough for your tallest carriage. The poet made a big hole for his cat and a small one for the kitten. If your barn-door will take in your family ark and your fruit truck, it will admit your cart and your daughter's pony. The door into which baled hay is to be swung, should be twice as large as the average bale of hay. The hay-many cannot swing up a bale of hay as the pitcher

throws a hot ball to first baseman, just fitting his eager hands. If you dwell on a side hill and must enlarge your barn perpendicularly rather than horizontally, don't think you must do it all by the heart-breaking, back-aching process of pick and shovel. Experts will make dynamite save sweat; can adjust the charges to a nicety, and with a dollars' worth of dynamite do fourteen dollars' worth of digging. A deep, dug barn in a hillside is warm in winter and cool in summer. Such a cellar may be dug on a level. It is far easier dug before the barn is built over it.

**Heart to Heart Talk With Hill-Top Saints.**

Not only our agricultural papers, but even our religious papers and our daily blanket sheets give us country folk a deal of good advice. They bid us thriftily take a few eggs to market, to have a calf to turn off to the butcher (as if one could feed a little Jersey beauty and then slaughter it) and a choice garden to earn pinmoney or missionary pledges. I grant the sweetness of home churning as of home baking, and the superior crispness of home-garden vegetables. But if there be grind in Wall street and grind in college, I am equally sure there can be grind on a hill ranch. My ranch learning is not weighty enough to take up cudgels for "a leading industry," but I lift my alpen-stock of bright madrone, cut on the "27-Mile Drive," and plead for the privilege of walking away once in awhile from even your "prettiest hill ranch which lies out of doors." As much as the man from the pavements needs to come to the hills, the folk from the hills need to get away from them. Our cry for change is not weakness. It is not sin. It is potent proof of our aspiration for immortality. With the study whether our chief crop shall be prunes, or Moorparks, resistent vines, or poultry, ought come the question how with regularity, with alacrity, and with profit we can leave the ranch awhile every year for the rancher's good. If it be for the rancher's good, it will be for the good of the ranch. Good bees forage wide for honey. Good Christians find good in all true churches to bring home with them. Good ranchers have highest motives to go to Pacific Grove, to Santa Cruz, to Sempervirens Park and Pescadero. I venture a recommendation to the far-sighted friends who have enterprised this comely Grange hall and this useful convention. If it enlarges our horizon to meet each other and come in touch with these learned specialists, what stronger and happier impulse would it give all of us for our beautiful and blessed country life if we could spend every year a few days or a few weeks even at the flowing founts of learning at Berkeley. To go alone, to seek out a room, to find a boarding place, is a task. But if this Grange had a hired room and undertook during the winter season to have it occupied by interested visitors, who would investigate for themselves and their neighbors how pleasant and how economical it might be! Its administration would not tax the genius here displayed. The happy outing parties could take turns on some equitable plan and lead up to a little Lincoln Grange Colony. If there were a winsome little Grange inn where transients could go on a co-operative and kindly plan, the best results might be realized. Some of our young people would tarry long and learn to give new dignity to agriculture, which the immortal Washington said was "the noblest occupation of man." I fear I shall never get to see our beautiful and famous University unless some such pleasant plan of neighborhood co-operation can be made. They are talking much of co-operation and federation in these days. Here is a chance for Christian fruit growers to develop the fruits and graces of hospitality and fellowship, aspiration and inspiration with federation. Let us never, neighbors and friends, get so deep in the labors and cares of life—into the monotonous ravines of a hill-side ranch, that we cannot pull out to visit the bright hills of science, see the blue of heaven from the University heights, watch the blue waves of the Golden Gate, and cheer the blue and gold of our University flag. Let us not envy the four hundred that grind harder than we in the mills of city feuds and furies. Nor need we covet bosses boodle and the tempting snares of the trustees of trusts that are cruel. It is not so bad to pay thirty cents a gallon for oil, by whose light we read what our Bibles say of "love" as it is to force exhorbitant rates on the poor who cannot help themselves. Roosevelt may not tame the trusts, but time and eternity will. Even the dead vines may bless our fireside altars as we gather about pure family hearths and read good books and reach out for the best ideals of home and good citizenship. Ours are lives of beautiful rural independence and privilege if we make them such. As fast as automobiles, electric roads and straighter railroad lines can help them, many of the choicest and most sensible city folk are coming to the foot-hill country. Let them not turn us by their superior wealth from the peaceful quiet and glad courage which it gives us to be "near the ground" and to look up to the hills and the stars. Each for all and all for each, let us care more for life's best things and share liberally with those less fortunate than ourselves. Our superb valley is but one choice picture in our Father's starry world stereopticon. Like these fruit stones and flower seeds these inspiring professors have been telling us about, we must be buried before His finished work upon us shall appear in "the land that is fairer than day." "The mistakes of our lives have been many." But while He lives who sat sorrowfully among the olive trees of Gethsemane, in grand and sweet sympathy for struggling saints, let us never go down from our hill-tops of privilege into the dark valleys of despondency. "Now we are the sons of God, and it doth not yet appear what we shall be. But we know that when He shall appear we will be like Him, for we shall see Him as He is. Wherefore comfort one another with these words."

Saratoga, Cal.

## PACIFIC COAST CONGRESS RATES.

Pasadena, Cal., Feb. 15, 1903.

Editor Pacific:—I am able to give a partial report on rates. From the steamship company, the following: To regularly appointed clergymen and immediate members of their families, one-third off from the regular rate. This would make the rate to Seattle from San Francisco, $12.00; Santa Barbara, $17.35; Los Angeles, $19.05; San Diego, $20.05. Rates for other delegates than clergy, if sufficient numbers can be secured, will be a one and one-half fare for the round trip. From San Francisco, $27.00; Santa Barbara, $39.10; Los Angeles, $42.90; San Diego, $45.10.

From the railroad, this: Regular clergy, half fare for ministers and family, and at least a one and one-third rate for laymen. I hope for a better rate to delegates. As we get other information it will be reported in the Pacific. Circulars giving full information will be sent out as soon as we learn from the transportation company and the Seattle committee what is needed for such circular.

F. J. Culver.

## PHILADELPHIA.

E. Lyman Hood.

During the fifteen years that the writer has weekly read the "Pacific" he does not remember having seen a news-letter from the old, historic Quaker City. Recently the annual meeting of the American Historical Association drew me to the city, where a week was spent pleasantly in visiting the many objects of national interest which enrich the place.

Philadelphia is so modest we do not hear as much about it as we do of cities very much smaller and of less importance. It is the third city in the Union in population, New York and Chicago only exceeding it. But in some respects Philadelphia remains unrivaled. For many years it was the metropolis of the country, having a larger population than any other city. It witnessed the organization and establishment of the government, and was for fourteen years the capital of the United States.

Four men of very different purposes and dispositions joined their forces in laying the foundations of this republic: the religious Puritan of New England, the aristocratic cavalier of Virginia, the phlegmatic Dutchman of New York and the Scotch-Irishman of Pennsylvania. Each one had his own opinions with regard to personal liberty and national unity. They were wide apart in their religious convictions; the Puritan was a Congregationalist; the cavalier an Episcopalian; the Hollander a devoted supporter of the Reformed Church; and, we may say with some confidence, the Scotch-Irishman could scarcely be anything else than a Presbyterian. Of the social factors the last was by far the most influential in the early history of the City of Brotherly Love.

In 1682, when the region was purchased of the Indians by William Penn, he wrote at the time he laid out the city, "Of all the places in the world I remember not one better seated." The situation is, indeed, ideal; on a wide plain on the west bank of the Delaware River, at the mouth of the Schuylkill. In this principal mart and seaport of the great State of Pennsylvania one and one-third million people now dwell. In no other city of America does so large a proportion of the inhabitants own homes. In no othe large city are municipal taxes so low. In no other do the common people share so largely in the government of the municipality. In no other are the historic monuments of the honored past more jealously preserved. The two patron saints are William Penn and Benjamin Franklin. There names, relics, pictures and monuments are repeatedly seen.

In the social life of the place there are certain distinct traits discernable. Philadelphia is not in so great a hurry as New York. There is less intensity of expression and labor. Life moves forward, but at a slower pace. Possibly no one word expresses the spirit of the people better than the term "conservatism." Philadelphia may be a little slow, but it is nothing if not substantial, enduring. We need not be surprised, therefore, that the city has never witnessed any great booms; nor has it suffered any severe financial reverses. These features are reflected in the architecture of the principal business and residence streets. Ornate, diffusive construction is seldom seen; in fact, the builders seem to have gone to the other extreme, offending even simplicity and beauty by the austere and commonplace structures erected where we should be led to expect the artistic and typical. The community life has room to expand. The crowded conditions of New York, Chicago and Boston are not here in evidence.

Religiously, Philadelphia is one of the most interesting of American cities of the first class. Very properly, it was long called "The Quaker City," for it was founded by the Society of Friends, who exerted for a century a most potent moral and religious influence. But a great though silent revolution has taken place; today the Quakers are an inconsiderable element in the religious life of the city, having only a dozen houses of worship and two thousand members. The student of history cannot view their decline without much regret, for at one period they were the strongest and most numerous sect in a region embracing one-third the inhabited area of our land.

Of all the large cities of America Philadelphia is the only one where the Roman Catholics are still in the minority, socially and financially weak. A recent census, taken with much care, enables one to learn the standing of the several communions. It was regarded as a strange result of the above census that four denominations were shown to have equal numerical strength, Baptist, Methodist, Episcopalian, and Presbyterian, each having about 30,000 communicants. It is indeed typical of the trend in many of our cities that here the first two are composed largely of the mechanic and serving classes. The Episcopalians have the greatest wealth; the Presbyterians have long been acknowledged pre-eminent in intellectual circles. These generalizations must not be pushed to an extreme; but, held tentatively, are true of most of the cities in the eastern and central portions of our land.

Congregationalists are a few and feeble folk, having only an even half-dozen churches and fifteen hundred members. Some growth has been witnessed in the city, which cannot be said of the State of Pennsylvania. It is deeply significant that, though the Keystone State has increased its population amazingly in the past ten years, the churches of the Pilgrim faith and less in number than they were in 1893. In no other state have the Welsh been so prominent by their language and customs as here. In no other large city have the more liberal faiths made so little progress. Philadelphia is orthodox. Fads, freaks and fanatics do not receive the ardent welcome that they often do elsewhere. A premium is not put upon the sensational and the abnormal.

Philadelphia is proud of the fact that it is the largest manufacturing city in the land. It is also the home of thousands of printers, and publications are sent forth from its presses which go to the ends of the earth. The oldest and largest mint in the country is here. From the great shipyards of the Cramps, where nine thousand men are employed, are launched vessels of every description, from the little omnipresent tugs of our harbors to the mighty warship. It was with peculiar satisfaction that the members of the Historical Association received a cordial invitation from its honored president to visit the Baldwin Locomotive Works. Thirty-five accepted, and we were received in the large offices of the company, where we were divided into squads of five, each group being placed in charge of a guide. Two hours were thus spent, beginning in the department where the huge sheets of steel are received, and leaving at the point where the completed engines were ready to go forth to their labors in this and other lands. A few facts, gleaned from this hurried tour, may be of sufficient interest to note. Locomotives now cost from $7,000 to $17,000. Their average life may be said to be twenty years. They weigh from ten to one hundred tons. About 1,700 separate and distinct parts, we were

told, entered into the construction of each complete engine. The output of the works the past year was 1,529 locomotives; in all, since the works were built 20,000 have been manufactured. It is to be noted in passing that among these ten thousand men now employed no strike has ever taken place. The plant is "an open shop," that is labor unions have never been organized. It is being worked to its utmost capacity to fill orders on hand. We can remember with satisfaction that the chief executive of this vast establishment is an earnest, devoted worker in the cause of righteousness. Mr. Converse, the chairman of the Evangelization Committee of the General Assembly of the Presbyterian church, not only gives princely sums, but he willingly gives himself and his time in this united movement to carry the Gospel to the unchurched and indifferent of our land. E. L. H.

## OREGON AND THE COAST CONGRESS.

W. C. Kantner, D.D.

The Oregon delegates to the San Francisco meeting of the Congregational Coast Congress have not forgotten that auspicious gathering, and its inspiring helpfulness is still felt by some.

To such the coming Congress at Seattle is fraught with intense interest, and many Oregon hearts are looking forward to the great meeting with strong expectations. This is the day of larger things.

As in other fields of endeavor so in the work of the church, and in the search after truth men are looking for the better.

To the seeker comes the possibility of discovery, and so the larger vision of the good, the beautiful and the true, as illustrated in theory and in character, is dawning more fully upon earnest, expectant souls. Profitably, then, may we come into contact with men who have "not been disobedient to the heavenly vision."

The greatest benefit that many a student has gotten out of his college course was that which resulted from friction with thoughtful and thought-provoking fellow-students.

So, then, for the larger growth of Congregationalism on this coast, and for the richer personal equipment of its ministry and its laity, for the tomorrow of our work in this western empire, this Congress will afford a splendid opportunity of contact with "men of light and leading." This Congress will give us the privilege of looking into each other's faces, and possibly of looking into each other's hearts, and I am sure that as a result we shall be able to discover something of the nobility of purpose back of all our work, even though we do not use just the same words in giving expression to the faith that is in us. The executive committee is to be congratulated upon its success in securing, especially, that prince of Christian workers and teachers, G. Campbell Morgan, whose presence will not only serve as an attractive feature of the program because of his wide reputation, but whose teaching will certainly prove, by the blessing of God, a sort of spiritual enrichment for those who attend the Congress, and, through them, let us hope, in some measure a power for the spiritual uplifting of our whole coast work.

As in some denominations there have been plans inaugurated for the leading of the church to the occupancy of higher ground and the devotion of the membership to more earnest effort in the work of winning the unsaved for the Christ and His Kingdom, may we not in connection with this Congress inaugurate a movement for larger and better things within our own denominational fold, at least in its coast relations?

To our Oregon Congregational churches may I say a word?

Let every church plan to be represented at the great gathering.

Make it possible for your pastor to be there, and with him send some wide-awake, earnest layman who may be of assistance to your pastor in bringing back some of the good things that the Congress is bound to carry into the hearts and heads of the attendants. It will be a splendid investment. Let us rally to the work, and come up a great host to the mount of vision and privilege.

## BRINGING THE CHILDREN TO JESUS.—II.

### Culture Classes.

Ben. F. Sargent.

It is said that Plato went into his garden and tasted of the leaf of the fig tree and found it to be bitter. He tasted of the tender branch and found it to be also bitter. He even dug down to the root, to discover that it was bitter, too. Then he tasted of the fig and found that it was sweet. He therefore reasoned that although root and branch and leaf were bitter, that the sunshine from the sky and the moisture from the clouds and the pure air from heaven had power enough to counteract all the bitterness, and to give to the man the sweetness of the fig. Even so though the roots of child-nature are embittered with sin,—though the child life, left to itself would always expand into sinfulness of thought, word and deed, there is power in God's free Spirit, and in the sunshine of Grace, to so touch every child's nature that it shall yield the sweet fruit of the Spirit.

We are now told that but 20 per cent of the products of grain or fruit come from the soil. Ninety per cent. come from outside influences. The beautiful roses of our garden have been cultured from the wild-dog rose of the hedge. The perfect strawberry, from the wild strawberry of the pasture. The Logan berry, the phenomenal and the latest result attained by the "wizard of Santa Rosa," are but the first fruits of present-day culture.

More than half of last year's gold output of California, came from modern methods of mining. Twenty years ago, all that would have been counted as "waste" which now as shining gold enriches the State. Yet of the modern methods of saving childhood, how slow are some of our churches to adopt them.

Not half the Congregational or Presbyterian churches of California have Junior Societies, and not half of those who have Junior Societies have Culture Classes. But these may say, "We have Sunday school and good teachers; isn't that enough?"

Perhaps some may add, "We observed Decision Day by the request of the Committee of the State Sunday School Association, and a goodly number decided on that day to be Christians. What more would you have us do?" This is a question that many are already asking. And it is an important one. More important even than Decision Day itself, is the culture of souls just entering into life.

We need not look away from the child himself to find abundant reason why the beginnings of life must be fed and nurtured, not only to grow strong, but to even live.

Decision Day without carefully nurturing those who decide, is spiritual infanticide. It is causing the little ones "to offend." It is a waste of soul-power,—a sev-

ering of the very tendrils of love and faith, through which the soul of the child is feeling after God. While every pastor might not be willing to accept the statement of Dr. J. G. Holland that "We can save more souls by spiritual culture than by revivals, a thousand to one," I am sure that every pastor will agree with me that for the saving of children, culture is a thousand times better than revival, which is but saying that formation is a thousand times better than reformation.

Asking now what form shall this effort of Christian nurture take. I speak concerning that work known as the Culture Class. Preparatory to this either a day of "decision" or private work by the teachers, has enlisted a certain few, who say "We will be Christians." These, and a few other thoughtful children, who are willing to learn of Jesus, are gathered by the pastor into a class. In a real sense, therefore, it is a "pastor's class," but from the fact that it will be wise for him to ask others to assist in the work, the larger name is the better one.

As to the class itself. Its organization ought to begin on Decision Day itself. Announce clearly that all who decide, pledge themselves to attend the sessions of the approaching term of the Culture Class, to begin that very afternoon or the week following. Let the announcement be very clear that each may understand that, deciding, means more than signing a card, or rising, or saying "yes." Include also in the class the Junior members of the church, who will not only be greatly helped, but will also be a great help to the others. As to the day, there is none so good as Sunday—the hour just before twilight. If the Junior has usually met then, the two can be merged, the Junior taking the first half hour. It will help them both.

Who are to help? The pastor leads, always. Then the Junior Superintendent, the Sunday school superintendent and as many consecrated teachers as will give three pupils to each teacher.

The class itself. It assembles promptly and two songs are sung. Let the spirit be very tender from the beginning. Let some lessons be read, a half dozen verses, by some member of the class. All follow the pastor's prayer, repeating each sentence. After another song, each teacher gives testimony in three sentences, why each one present should love Jesus, or be sorry for sin, or study the Bible,—whatever the topic of the day may be. After another hymn, the Class breaks up into little groups of three each, getting as far apart as possible. For twenty-five minutes each teacher is occupied with his class alone. A warning bell gives two minutes to finish the lesson; a second bell ushers in two minutes of prayer, during which each teacher prays with his children, and the children also pray for themselves, with the teacher. Those last two minutes are the time when each teacher becomes a high priest and with his class enters the "holy of holies" and there meets a forgiving God. At the third bell all come together again. In two minutes the pastor sums up the lesson and each child is given an opportunity, in some way, to confess Christ before his companions. Sometimes a sentence agreed upon; sometimes it is a verse of scripture; sometimes it is a series of sentence prayers.

Nothing is said about uniting with the church till the close of the term, which should never be more than twelve weeks long, and often eight is better. As to the book to use. I have often made my own lessons, hectographing them from the teacher. Their titles are these: "I am a sinner. Why?" "Jesus is a Savior. Why?" "Being a Christian." Helps: "Prayer." "The Bible." "Confessing Christ." "Helping Others." "Uniting With the Church." Any pastor can develop such themes as these into better lessons than have yet been printed. But if a printed form is wanted the simplest for the first year and the best I have ever seen, is "A Catechism for Training Classes," by Rev. E. W. Miller. They cost three cents each and contain ten lessons. (Pilgrim Press, Wabash Ave., Chicago).

For those more advanced, "Christian Teachings," by Rev. W. J. Mutch, New Haven Conn., is excellent. It costs 11 cents in paper and contains twenty-five chapters, the last ten being devoted to the duties of church membership.

From a class varying from fifteen to thirty, I have received into the church different years as follows: Five, nine, two, six.

Perhaps as much good is done to those already Christians and as much also to those not yet ready to unite with the church as to those who unite.

Altogether, in a busy pastor's life, the "children's hour" has been the happiest and most fruitful of any I have ever spent.

There is no pastor who can say "I am too busy to attend to the children." Victor Hugo calls the nineteenth the "Woman's Century." Let us make the twentieth the "Children's Century." After the little band has united with the church, I meet with them once each month for the year following, and once in two months preceeding communion, until they are eighteen years of age.

Berkeley, Cal.

# The Sunday-School.

BY REV. W. H. SCUDDER.

**Lesson 9. March 1, 1903.**

**Paul and Apollos. Acts xviii:24 to xix:6.**

The lesson in outline: A year and six months Paul worked in Corinth establishing the church he had founded. Then, taking Aquilla and Priscilla, he sailed to Ephesus, where, after a short stay, he left these splendid helpers and returned to Jerusalem in season to attend one of the great feasts, the Passover, or the feast of Pentecost, A. D. 54. He next went to Antioch, whence he set out on his third missionary tour through the Galatian field, traveling back to Ephesus, where he meets the disciples mentioned in the second portion of this lesson. Meantime Apollos had come to Ephesus, received instruction from Aquilla and Priscilla, and had passed on to Corinth, where he accomplished a great work.

The Golden Text (Luke xi:13) directs our minds towards the work of the Holy Spirit, and we will study the lesson from that standpoint.

1. Moved by the Holy Spirit.

Apollos suddenly appears in our historic narrative, so suddenly, in fact, that some have wondered why Luke apparently digressed from his story to introduce this little episode. There are reasons sufficient, as we shall learn. Apollos was of Alexandria, a very interesting city, founded by the great military genius who conquered the world, but failed to overcome himself. Here the famous translation of the Old Testament Scriptures from Hebrew into Greek was made, and after Athens was bereft of her glory as an intellectual center Alexandria became the seat of learning. In what way Apollos heard of Christ we are not able to say, perhaps some disciple of John's had met him and told him of the principle facts in our Lord's life. Mr. Whitehouse, in Hastings Bible Dictionary, sug-

gests that a written gospel had reached Alexandria, from which Apollos had obtained his knowledge and his ignorance of Christian baptism arose from not meeting Christian teachers who would have explained it to him. But he had learned enough to trace the lineaments of the Servant of Jehova—the Messiah—in Jesus, and the Spirit moved him to declare it. This is the point to observe, for there are thousands who are in the same way moved upon by the Spirit without in the least being aware of it. They are convinced that Jesus is the Savior; they want others to receive the joyful message; they teach our schools, testify in our meetings. Many of them would not pass as learned or eloquent, but following the divine impulse on their souls, they speak forth the things they are convinced of.

2. Used by the Spirit.

Two good illustrations are afforded us of how the Holy Spirit uses those who are working for the Master. The first in two persons who were tentmakers, not ordained to the ministry, nor making any pretense to learning or special preparation for instructing others. Priscilla and Aquilla, who had been left at Ephesus by Paul commenced some kind of earnest Christian work while waiting for his return. They heard Apollos as he taught his ideas about Jesus. They saw that he lacked a part of the gospel message, and although he was more learned and much more of a leader, they were able to give him just what he most needed to make him a complete follower of Jesus. That fact ought to encourage every one to do the best he can for the Master, letting the Holy Spirit use what he has. No one knows how much the humblest disciple can be used by God's spirit. Ananias is sent to open Paul's eyes. Rhoda recognizes and opens the door for Peter. Lyria entertains missionaries Eunice trains her son, Timothy, for a preacher, and here two humble disciples teach a great leader. It does not matter whether we are highly educated, rich, or in a high social set, but it makes a world of difference whether we are consecrated, and have hearts all aglow with love to Jesus, and ready for service. The second illustration is Apollos. The description given of him is worth remembering. Six things are said of him. He was "eloquent" or "learned," as the revised version has it, the word being capable of both meanings, a man who saw the point and was able to reproduce it in forceful language; he was "mighty in the scriptures," not merely acquainted with the facts, but a discerner of the spirit and real substance of the word; he was "instructed in the way of the Lord," that is, had become acquainted with the salient facts concerning Jesus, the Kingdom of God, the purpose God had to redeem Israel, and save the world; he was "Fervent in spirit," full of zeal for the cause which had enlisted his sympathies, just as Paul was, catchingly enthusiastic about it; he "spake and taught carefully the things concerning Jesus," both privately and publicly, and he was really well qualified to do so, as stated in the word "carefully;" he had the courage of his convictions, speaking boldly in the synagogue. Such rare qualifications were devoted to the cause of the Messiah, as Apollos had learned about Him. It was only necessary that he should have fuller enlightenment, and that was provided by Priscilla and Aquilla. With this additional equipment Apollos became a great instrument of the Spirit. Passing on to Corinth, his learning and eloquence was used to supplement Paul's teaching, and he had as many admirers as the great apostle. If he wrote the Epistle to the Hebrews, as is now generally supposed, we can get a splendid idea of his forceful preaching, first a ground work of logic, then an exhortation that reached the inmost recess of the soul. The Spirit was using him because he devoted his splendid natural endowments to God's cause. Read the first two chapters of Hebrews and see if they do not stir your nature as though a living preacher were discoursing to you. Such an example should catch the attention of those who have been blessed with large natural qualities. The Spirit is ready to use these endowments to as great advantage to Christ's cause as in the days of Apollos. Young men with ability look about to see where that ability can be best placed. There is no field today with such opportunities, such rewards, such magnificent results as God's work. In the pulpit, in the Sunday School, in evangelistic work, in the missionary field, in Y. M. C. A. secretaryships, everywhere, this Spirit is waiting to use men of talent if they will but consecrate their talents to Jesus Christ.

3. Baptized by the Holy Spirit.

Twelve men were found in Ephesus by Paul on his return whose experience closely resembled that of Apollos' when he first came to the city. They evidently knew of Jesus as the Messiah and believed in Him as such, but were ignorant of the results of the resurrection, and the age of the Spirit, as inaugurated by the ascension of Jesus, and the promise of "Another Comforter." The entire episode is worth spending time upon. Paul asked these believers in Jesus, "Did ye receive the Holy Spirit when ye believed?" that is, when ye became believers. The question referred to such events as Pentcost (Actsii, to the conversion of Cornelius (x:44-46) to the "gifts" that we have studied about in the last two lessons. The answer given by these believers is equally significant: "We did not so much as hear whether the Holy Spirit was given." Their baptism included two things (1) repentance toward God, or from evil, and (2) belief in Jesus as the Messiah. On further instruction from the apostle they were baptized in the name of the Lord Jesus. After that Paul laid his hands upon them, and they were visited with an outpouring of the Spirit. Two things are very noticeable in this event. (1) These twelve became believers in Jesus Christ without consciously receiving the Spirit. (2) Th rite of Christian baptism was not accompanied by the gift of the Spirit. In the case of Cornelius baptism was not administered until after the Spirit had manifested His presence, indeed the argument of Peter for baptism was based upon the outpouring of the Spirit on these gentiles. (Acts x:44-48.) The conclusion is inevitable that as a general thing conscious reception of the Spirit was something especially sought for on expectation that He would come. The question should be squarely met in our own time whether such a conscious reception of the Holy Spirit can be confidently looked for and sought after, or did this gift of the Spirit prove but a transient spiritual manifestation, withdrawn after the apostolic age. If we take our Lord's word literally we are living in the "age" or "dispensation" of the Spirit sent to the world on our Lord's ascension. If we take the word of Peter to the Jews in Jerusalem, those who repented and believed were to consciously receive the Holy Spirit (Acts ii:38). If we note the instances it is clear that believers in Christ were encouraged to seek the outpouring of the Spirit after what we would call their conversion, as in this lesson, and, in at least one instance, an apostle was sent to a body of those who had be-

come believers through evangelistic effort, and prayed that the Spirit might come consciously to them, which came to pass (Acts viii:16). And finally, from the narrative of the action in the church at Corinth, believers sought and received particular manifestations of the Spirit (1Cor. xii:7:11). There seems no reason that looks toward a cessation of the Spirit's outpouring or reception. Moreover, through the period intervening between the apostolic age and ours, there have been those who have affirmed their conscious reception of the Spirit in like manner as the early Christians. In our own day Mr. Moody did, before him Mr. Finney. These are but typical cases. Hundreds could bear the same testimony. Then why is it not a common thing among Christians today? The answer is partially found in the very question Paul asked these believers at Ephesus: "Did ye receive the Holy Spirit when ye became believers?" Concede that every true believer receives the Spirit when he believes; it would be easy to discover that there is no consciousness of it in the convert in the majority of cases. The peculiar act of the Spirit at that time is in accord with Christ's own words (John xv:26). He bears testimony to Christ as a personal Savior. Are we then to stop with that? As a fact we generally do. A majority of our converts would answer as did these twelve at Ephesus, "We did not so much as hear that the Holy Spirit was given," and, to give Dean Alford's interpretation of these words as theirs, it would be true to say: "Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit, our baptism was not followed by any imparting of His gifts: we did not so much as hear him mentioned." In all sober earnestness we ask, is it not possible for believers to consciously receive the Holy Spirit now, and in like sober earnestness we reply that it is. Apart from all emotional outbursts of feeling, aside from any seeking after peculiarities of the Spirit's manifestation, as did the Christians in Corinth, and particularly divorcing our minds from all fanatical fancies, such as too many seem to have on this subject, it is possible to expect and receive the conscious baptism of the Spirit. But it will never be experienced if our children are taught the quotation given in one of our quarterlies. "They lacked that peculiar enthusiasm which in the apostolic age was called 'Holy Spirit,' and was traced directly to the Spirit of God." If the Holy Spirit is synonymous with "peculiar enthusiasm" then we might as well discard Christ's teaching about the personality, work and advent of the Spirit. (John xiv:26, xvi:7-15.) A close study of the words of our Lord and the apostles will convince any one that there are conditions to be considered and knowledge to be well digested concerning the baptism of the Holy Spirit, and that those who conform to the conditions, and honestly seek for it, will be visited by the Spirit and consciously receive Him. It was not Paul, but our Lord, who said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke xi:13.)

Next Monday the ministers of San Francisco and vicinity will be addressed by the Rev. C. W. Hoag, of Plymouth Avenue church, Oakland.

A church building to cost about $7,500, exclusive of furnishings, is announced by the Congregationalists at Palo Alto.

# Christian Endeavor Service.

REV. HERBERT N. BEVIER

FEBRUARY 15.

**Lessons From the Sermon On the Mount — What Christ Teaches About Blessedness. Matt. 5: 1-12.**

The Mount of Beatitudes was not conspicuous among the summits of the Holy Land. The Horns of Hattin were little if any taller than the black hills about the Bay, and yet how majestic they seem in the light of these great words. Such is the power of ideals. They lift and transfigure. So they oreole our human lives. Since the Mount of Beatitudes and its matchless sermon if never before, and in a degree and spirit never before, man may become blessed.

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Christ is the full prophet of the Spirit of the blessed life. He was not the first who imaged it or forecasted its golden age. The psalmists and prophets saw it from afar. Its negative force is seen in "Blessed is the man that walketh not in the counsel of the ungodly." But in the Old Testament for the most part the truth is in fragments and deals chiefly with conduct. Christ gathered it up into a whole and gave it the cast of character. In the Beatitudes and the law of love, we have the whole spirit of the blessed life collected and set in harmonious relations. Here we have the full octave, the completed scale. Employing these basal notes, aided by divine grace, each soul may compose his own life's psalm and be sure it will be a blessed one. Or to change the figure, here are sentiments noble enough and heroic enough out of which to create a blessed life epic wherewith to assist to lift the world. Compared with other life charters, how Shasta-like this towers over all. Chiefly because of its superior religious elevation. The Mount of Beatitudes was a mount of prayer. Our Lord came from the heights of communion down to the heights of teaching and thus gave to the world its chief religious formularies. The Sermon on the Mount is the essence of Christianity in its spirit, because it was coined in the fires and crucible of prayer. The Commandments were also fused and minted on the Mount. But the law of life is "first that which is natural and afterwards that which is spiritual." Christ fulfills the law by giving us in principle and practice its essential spirit.

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"Blessed are the poor in spirit." Not in purse nor in mind, but in spirit. Jesus nowhere lauds poverty nor praises effeminancy, nor does he commend the cringing or the truckling spirit. Perhaps the truest example of real poverty of spirit, is that of the publican who would not so much as lift his eyes unto heaven, but smote upon his breast and cried, "God be merciful unto me a sinner." Certainly it is as far removed from that of the Pharisee with his "God I thank thee that I am not as other men" as are the tropics from the pole. The man who is poor in spirit is neither a boaster nor a parader of a false humility, but simply honest and therefore truly humble before God. The one who inhabits eternity, dwells "in the high and holy place" with him that is of a contrite and humble spirit, and such an one is therefore blessed. It has been remarked that this is the vestibule to the whole temple of blessedness, and that so, it conditions all the others. And it seems so, for it is hard to see how a proud heart can be either meek, righteously hungry, pure or merciful, and a peacemaker, must be poor in spirit most of all. Pride

a sin early to rise and one of the worst to conquer. is the soul's tower of Babel and the Master knew it d he banished it from the land of blessedness with s first principle.

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"Blessed are they that mourn." Not for sin only, r sorrow, but for both. How comforting that in a rld where sin and sorrow are where the one needs be mourned for, and the other will be, that in mourn- g there is a blessedness. Who has not felt the real v in the first? God sends His showers on the mown ass. Repentance has a distinct bliss in its heart. It kes the voice to sing and the face to glow. It gives nshine after rain.' Then the grief of sorrow. Is ot often "joy misunderstood." Is there not an after- rds of blissful peace. God comforts them that mourn. ere there no sorrow, there could be no comfort and uldn't there be something very precious lost were nfort lost? Oh, yes, experience teaches us that the lley of Baca is a vale of blessing, too.

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"Blessed are the meek." There is a divine order in e arrangement of these graces which may not be d.s- bed. Before one can have the blessedness of mourn g, one must first be humble of heart, and meekness oceeds from both. Meekness is a grace of experience d comes not to babes in Christ. It is not weakness of vility, but virile strength. It is the strength of gen- ness and patience. It comes of training in God's rld and through submission to God's discipline. oses was the meekest of men and yet only after years d years of struggle with himself. Moses was not ek when he struck the Egyptian. It was a case of word and a blow" then. He was three score and n before it was said of him that he was "very meek ove all men." Yet meekness is worth striving for. is a blessed grace. The meek inherit the earth. ey are content with what they have and so have all ngs. While the unmeek wanting all things, have thing. Meek rule and possess all hearts. They are e the primroses and violets and forget-me-nots and es-of-the-valley, altogether lovely and loved of all.

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"Blessed are they which do hunger and thirst after hteousness." The saddest fact about the unblessed e is that in it the primary moral and spiritual ap- tites are asleep. Even soul desire fails and there is nsequent atrophy of power. How blessed on the other nd it is to have keen longings after holiness. Deep shing for a life just to God and man. A soul that has longings cannot be satisfied. There is nothing to isfy. Can never be filled. There is nothing to fill. t they that hunger and thirst are surely and truly ssed.

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"The Merciful"—In this beautitude our Lord in- duces the law of compensation. The merciful shall tain mercy. So it seems that in kindness and charity sow as we reap as well as in unkindness and hate. Mercy thus blesses him that gives as well as him at takes.

"The Pure in Heart"—It is said of these that they e blessed because they shall see God. The pure in art in this world of sin are the purified. Those who ve been washed and made clean in the blood of the mb. They are the poor in spirit, the penitent mourn- s, the meek and longing ones, the merciful who have tained mercy. Only such can be pure in heart. rity here is a thing of state and attitude more than mplete achievement. Only these can see God. If the lens is soiled the eye cannot see clearly. The beau- tific vision with its blessedness depends on the clean heart.

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"The Peacemakers"—These, too, are blessed. They close the list of general beautitudes, and fitly, for all things holy make for peace. Pride, impenitence, impatience, lowness of desire, austerity, impurity, lead to war. The Master was and is the Prince of Peace. If He brought a sword it was for the makers of peace to wield. All our Christian conquests are the conquests of peace. The peacemaker has not always a bed of roses, but his aim and pursuits are always blessed.

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"The Persecuted"—Yes, they, too, are blessed. This is a beautitude for a class. Every Christian needs the other graces but not every one in the same sense is persecuted. Yet there are some such, and in some sense all who would be Godly in Christ Jesus must suffer persecution. And they are the crowned ones. Their's is the kingdom of Heaven.

## WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

### One Sabbath Day in Spanish Work.

January 18th dawned clear and bright. Long before the tardy sun arose, the family was astir, preparing for the "Day of all the week the best," for our mission work in "Sonora-town."

We had guests over night from the Spanish mission in Pomona. As we sit at breakfast with these congenial brethren and earnest Christian workers, we marvel at the change God hath wrought in them during the few years since the light came to them.

Before nine o'clock we are on our way to gather up some children of our Sunday school, for only thus are we able to make sure their attendance.

We hold our breath as we enter a reeking passageway, then pick our steps between pools of waste water, garbage boxes, tent ropes and stakes, and dodge the clothes lines overhead.

Many of the tent-families have gone to the orange picking, but enough remain to make this the most populous spot in Los Angeles.

As we pass, friendly greetings are received from nearly every tent door and the children run to meet us. Their dirty little hands clasp ours or cling to skirt or jacket, impeding our progress.

Some of the mothers say their little ones have no shoes or clean dress and cannot go today. Then one little fellow asks: "When are you coming to sing here?" We are glad to reply: "This afternoon." One mother says: "Angelita must take care of baby today, because he is not well," but tears come to the little girl's eyes , and the mother relents when we promise to keep her only a little while, and hastens to comb the frowsy hair and change the dress.

At another door we see Paulita scrubbing hands and face for dear life, and we know she will soon be ready. Her home is rude, but always clean—in striking contrast to most of the others.

Four little girls are soon ready, and we pass on to call for other children, but without success. One mother says: "We are all going to mass this morning." Another: "I am able to teach my children the Pater Noster and Catechism at home."

We have an even fifty at the hall this morning. How the sweet gospel hymns in Spanish ring out, attracting many passers-by, who stop at the door to listen or come in and take a seat.

After the Sunday school comes a short illustrated sermon, and then those who desire to enter into covenant relations in the new church (soon to be organized), are requested to rise to their feet. Some twenty or more respond, a number of whom are recent converts. Then the Missionary explains something of the duties and privileges of the church, and of the Congregational polity. At the close several remain seeking further light. It is one o'clock before we are free for luncheon.

At three p.m. we start out again, this time reinforced by some of our congregation. We visit again the tent *vicindad* and under no roof but the blue sky we hold an impromptu Sunday school, teaching the children songs and telling the "sweet story of old." Some of the mothers come out to listen, and a group of men at a little distance are attentive.

We fold the organ, pass up the street and enter another court, with shanties on all sides. We had never before attempted a service here, but by single visits we have made acquaintances and feel sure of a welcome. At the first notes from the organ young and old flock around us, and an interesting and profitable half-hour is spent together. Tracts and leaflets are distributed and our little band separates. Singly some of us go on, calling at dark and dismal hovels, where it is evident that sin abounds.

This is the day when the fathers are quite likely to be found at home, but too often they are intoxicated and sometimes the mothers as well. We rejoice to find that one man who has before been quite uncivil, and unwilling for his wife to join us, is today quite broken in spirit and says that he is anxious that his wife and children learn more perfectly the way. We hope that he himself will soon yield to the Spirit's call.

Our evening is given to a Union Spanish service. The hall is filled. The theme is "Confession and Renewed Consecration." At the close the invitation draws forth several new seekers of salvation, and our hearts are greatly encouraged. Myra G. R. Case.

## Woman's Board of Missions for the Pacific

### Quarterly Meeting.

The March meeting of the Woman's Board of Missions for the Pacific will be held Wednesday, March 4th, in the Third Congregational Church (Rev. William Rader), San Francisco; the church is on Fifteenth street; take either Mission or Valencia street cars; sessions at 11 a. m. and 1:15 p. m. Lunch will be served as usual. The meeting promises to be one of unusual interest, and we very much hope the attendance will be larger than at the last quarterly meeting. Rev. A. Fuller, D.D., President of Aintab College, Aintab, Turkey, will favor us with an address, and we are in correspondence with some returning missionaries whose presence we hope to secure. Come and bring your friends with you. The noon hour is an admirable time to meet old friends and to make new ones. The rooms at the Third Church are large enough, and the hospitality of the ladies generous enough for us all. Come, too, in a spirit of enthusiasm and a spirit of prayer, that our meeting together may bring new courage and zeal to our hearts, and greater success in the lands beyond the seas, whether our sisters have taken the glorious gospel of our blessed Lord. Mrs. A. P. Peck.

Lights are more important than lamps.

## Church News.

### Northern California.

Oleander.—Rev. J. D. Habbick, of Los Angeles, has been called to the pastorate of this church.

Sonoma.—The church building has been repainted, and the Ladies' Aid Society is gathering a fund for a new carpet.

Los Angeles, Park.—The Rev. C. D. Crane, recently of Yarmouth, Maine, has been called to the pastorate of this church and it is thought that he will accept and begin work the 1st of March.

San Francisco, Third.—The Sunday school has a regular attendance of 300. The children have just contributed $57 to foreign missions. The pastor is preaching a short series of evening sermons on "Pushing to the Front." The topics are: "The Making of a Man—Life and Letters of Phillips Brooks;" "The Making of an American—Jacob Riis;" "The Emancipation of a Soul—Autobiography of Helen Keller;" "The Evolution of a Race Up From Slavery—Booker Washington."

Etna.—February 6th was observed as Decision Day. Seven Decision cards have been signed. Every member of one class signing them. Their teacher, one of our public school teachers, is very faithful and efficient. Lincoln's anniversary was observed February 8th. Every seat in the church was occupied and all paid earnest, thoughtful attention. We are now arranging for a special Washington Day, February 22. Our Sunday School is very encouraging this year. Not a Sunday has passed but new students have come. In addition to our rains we have had a heavy snow. The parson took his exercise in shoveling snow from the parsonage roof.

### Southern California.

Avalon.—The workmen who laid the cement sidewalk of the new Cope block, have laid a walk in the parsonage grounds, in front and along the entire side of the house. This is the gift of Mrs. J. H. Cope, and pastor and church are alike grateful.

Los Angeles.—The Congregational Union of Los Angeles and vicinity held their second rally in the parlors of the First church on Monday evening, the 9th. The ladies of the church had spread a bountiful repast at the hour of six. Between two hundred and fifty and three hundred guests sat down to feast. To say that all enjoyed it was apparent from the empty dishes at the close. We were especially favored by the presence of Dr. Meredith, Dr. O. W. Nixson, former editor Chicago Inter-Ocean, Dr. James W. Strong, ex-President of Carlton College, Minnesota. Mr. E. P. Clark, president of the Union gave a brief statement of the aim and object of the Union. A business corporation to look after and assist in the work God has for Congregationalists to do in this South Land. To plant and foster churches and to give needed financial aid and council. Dr. Gates offered a prayer of guidance and wisdom. Dr. Nixon gave us a graphic description of Dr. Whitman's success in saving Oregon and thus the Pacific slope to the Union. No thrilling western adventure of fiction could give heroic deeds half so marvelous as this story of fact. We wished Dr. Nixon could have had one hour and a half instead of forty minutes. We want to hear it again, for the doctor's power of description is no small part of the pictures he brings to

the mind and heart. Dr. Strong brought words of cheer and greeting. How the heart thrills to hear the old warrior of Christ tell of the victories won, churches built, Christian colleges planted and loyal citizenship magnified and God glorified. Our hearts stirred within us and we asked, "Are all foundations laid, are all superstructions reared?" The negative answer came as Rev. Alden B. Case, our beloved missionary to the Spanish speaking people, told in his modest, earnest, straight-forward, business-like way, the open-door all about us in his special line of work. He told us that there were between fifty and sixty thousand Spanish-speaking people in Southern California; that over three thousand Mexicans had very recently come into our midst from Old Mexico, crowded into Sonora Town—Old Los Angeles. A church is being organized, a council of recognition called and a pastor on the ground. A central lot is needed. A good building is planned for. The Lord seems to be definitely leading Brother Case and his co-workers and will surely raise up other helpers in the time of need. Superintendent Maile has given much thought and time to the establishing of the Union. It surely is much needed just at this time when every material interest in Southern California is moving forward so rapidly. The moral and spiritual needs prayerful and careful attention.

F. J. Culver.

## Notes and Personals.

The address of the Rev. J. H. Goodell will be 1519 Sacramento street, San Francisco, for a few weeks.

The church news item in last week's Pacific, with the heading "Grass Valley," should have been marked "Green Valley."

Last week we congratulated the people hereabout in that they were to have the privilege of hearing soon the Rev. Dr. Henry Van Dyke. We are sorry to have to announce now that the plans for his coming have failed of consummation.

The Rev. W. R. Bair, who relinquished his work at Angels Camp some months ago on account of throat trouble, is residing now at 1719 Goss street, Oakland. Last Sunday he occupied the pulpit at Fruitvale. Mr. Bair will be pleased to supply wherever his services may be needed.

Congregationalists about the bay should plan for the Church Extension meeting at Plymouth church, San Francisco, Thursday, February 26th. In the afternoon the service of Conference and prayer; in the evening the annual reports etc. Such an occasion ought to be one of great profit to our churches. Let us come seeking to bless and be blessed.

Saratoga will invite the people to a Blossom Festival this year again. The exact date will be announced in due time. This is the way the postal-card announcement which has been sent out, has it: "We'll signal you when the billowy white banners wave over the orchards that never wholly fail; the widest, whitest, witchingest floral glory that Old Glory anywhere waves over."

The Rev. M. J. Luark has resigned the pastorate at Murphys, his resignation to take effect the 1st of August. Mr. Luark is in San Francisco now and is receiving treatment at Lane's Hospital for a cancerous affection of the face. The X-ray treatment is being given and the physician is quite confident that it will prove effectual. Mr. Luark has been in Calaveras county nearly ten years, and during that time has had charge, at different times, of all our churches in the county. He has done a good and faithful work, such as to commend him all our fellowship and there will be a general thankfulness that his recovery from this ailment is so promising.

Next Monday evening Bethany Church of this city will celebrate the fiftieth anniversary of the arrival of its pastor in California. An address of welcome will be given by Gardner Perry Pond, M.D. The Rev. Dr. S. H. Willey will speak on the subject: "Then, 1853;" the Rev. J. H. Warren on "Since Then;" Mr. J. M. Haven, of Oakland, on "Our Pastor as a Pioneer;" the Rev. Dr. Mooar on "Our Pastor and Pacific Theological Seminary;" the Rev. Jee Gam on "Our Pastor and Chinese Missions;" the Rev. J. K. Harrison on "The Pastorate." On Sunday the 22d, the 30th anniversary of the organization of the church will be celebrated. In the morning there will be an anniversary sermon by the pastor, Rev. Dr. Pond; and in the evening a "Home Gathering Praise Service." At this service, Mr. J. E. Agar, now of Berkeley, but formerly a member of Bethany church, will speak on "The Beginnings;" Mr. William Johnstone on "The Ongoings;" Mr. J. E. Warren on "Our Bethany Half-Way On, as Seen by a Stranger;" and Mr. H. C. Morris on "A Look Ahead."

The readers of The Pacific hear frequently of the work of Pilgrim church, Oakland; but not very many, perhaps, have ever seen the pretty little building in which it has worshipped most of the time since its organization in 1887. We give a picture of it this week. The membership of the church is a little more than two hundred at present, and the work is in an excellent condition under the direction of the Rev. R. C. Brooks, who came to the pastorate in April, 1900. Pilgrim church is situated in a fine part of Oakland and has promise of making a strong and very influential church with the growth of the city. It fills now an important place in the religious life and activity of Oakland. It is without debt; has a harmonious membership; a pastor greatly beloved wherever known, and whose influence for good goes out far beyond his parish. Readers of this paper, who may contemplate coming to Oakland to reside will find in this organization a pleasant church home.

The Rev. Clarence T. Brown, of Salt Lake, has accepted the call to San Diego and will in all probability enter on the work there about the middle of April. The Salt Lake Herald of recent date, says: "The Rev. Clarence T. Brown's Salt Lake pastorate has been in a sense unique, as there have been few inter-mountain pastorates of so long duration or few which have been so effective in so many ways. Already the congregation was planning a celebration of the tenth anniversary of his installation in May, and a noted Eastern divine had been communicated with relative to delivering an address of congratulation upon that festal occasion. Nullifying those cherished plans as it does, the resignation is even more keenly felt. Born in Ohio, Dr. Brown was graduated from the Ohio Wesleyan University and completed his theological studies at Yale. He began his pastoral work in Chicago as assistant to the Rev. Frank Gunsaulus, whose sister he married. Later he was pastor of the college church of Olivet, Mich., which charge he left to come to Salt Lake. Dr. Brown made himself effective in Salt Lake from the

first. His administrative work in lifting the church indebtedness, the burden of which was intensified by the hard times which followed 1893, was particularly effective. For two years he was superintendent of the Congregational missions for Utah, filling the vacancy which preceded the coming of Dr. Kingsbury to this field, and secured for Utah a large quota of excellent appointments. By his tactful and aggressive policy, one of construction rather than antagonism, he established the work in the state upon a foundation which has been the basis of growth unparalleled in the history of this part of the country. In Salt Lake City Dr. Brown's activities along educational, benevolent and civic lines have been particularly productive of results. One of the chief elements of his success in such associate work with pastors and leaders of other denominations was his possession in a rare degree of tact and executive ability. His adaptability to individuals and conditions not only obtained for him the personal affections of his parshioners, but won hosts of admirers and friends outside his own denomination.

### Scattered Shots.

By Tiglath Pileyer.

If you could come into my den for a moment this afternoon you would never imagine yourself in Sunny California, but rather in North Dakota. A regular wild blizzard is raging out of doors, whirling the snow in blinding clouds. We have nearly a foot of snow here; on the summit there is probably twelve or fifteen feet, with drifts forty feet deep. One of the boys told me yesterday: "I tell you, parson, we had a ticklish trip over. Had to crawl on our hands and knees over the summit, the wind was so strong. Coming on down we came to drifts towering fully forty feet above us. We stopped, tightened our belts, fixed our packs and worked it one at a time. We got through all right, but the trail was blocked next trip."

A jolly company of friends were ascending Scott mountain, in the Siskiyou mountains. They had been joking and laughing as they toilfully made the ascent. In fact no one ever hurried on that road. The old teamsters used to say that a hydraulic "jack" was necessary to lift the wagon from rock to rock. At the top before dipping down the other side, they stopped to look. They kept on looking! Far in the distance Mt. Shasta, with her diadem of eternal snow. Miles away a tall pillar of dust rose lazily in the still air, marking the winding course of a string of freighters. Range after range of mountains with their innumerable spurs and crags, and away to the left the blue waters of a mountain lake. Near by, just below the ridge thus protected from the fierce winter blasts, was a log cabin built for the protection of the mail carriers as they snow-shoed across the mountain in winter.

Some one suggested going in and see their housekeeping. My friend who told the incident, said: "As long as I live I can never forget that instant. Laughing and joking we entered the low door. I suddenly stopped and took off my hat. There across the end of the cabin in letters that shone red in the rays of the setting sun, were the words: 'What shall it profit a man if he gain the whole world and lose his own soul?' All around us was the silence of the eternal hills. No human being except ourselves within miles, and those wonderful words so startlingly vivid. I tell you it was a quiet, serious crowd that gathered around the camp fire that night."

### WHEN FLESH AND HEART FAIL.

It is not the certainty of death that impresses men so much as a sense of its nearness. Let the evil day be put far enough away, and its terrors vanish; let its shadow fall across the threshold, and the house is filled with gloom. That is the way it affects the natural man, hence the instinctive habit of keeping the thought of death at a distance.

There is a better way. Thoughtful pagans had glimpses of it, "Remember that thou must die." It was a sane recognition of death's inevitableness; and though it brought no positive comfort, it imparted steadiness to thought and feeling; it reacted healthfully upon aspirations and effort; to the noblest spirits it was an incentive to do some worthy thing before the curtain fell.

The thoughtful Christian, also, apprehending more clearly its profound moral significance, domesticates the thought of death, taming its wildness, and puts it to holy uses. He thinks of death not morbidly, but cheerily as God's doorway into eternal life. But he is not insensible to the sterner aspects of death; the deeper the meaning he puts into life the darker is the shadow cast by death. He feels its sting in his mortal frame; he is conscious of a natural recoil from its sure approach; body, soul and spirit shrink alike from the awful blow that threatens with extinction his physical unity, personal identity and joyful communion with God.

Herein is the Christian's triumph, that understanding well the riot sin has made, and realizing what terrible havoc death, unmastered, can work, he yet faces undismayed his earthly end, because deep within his unfearing soul is the victorious assurance that death, despite its grimness is God's servitor and his friend, and therefore cannot work him woe.

Some who read these words may have a premonition of the coming change. If their "life is hid with Christ in God," there is nothing to fear; when flesh fails—when the earthly house of this tabernacle is dissolving—and when the heart resigns its leadership among the powers of the soul—when thought becomes confused and words grow inarticulate, they will feel the grip of a divine hand, and will say, "My flesh and my heart faileth; but God is the strength of my heart and my portion forever."

The Rev. Henry A. Fisk, superintendent of the People's Place, this city, read a valuable paper on "Industrial Work" at the Monday meeting of the ministers. The following will show what the work is in which Mr. Fisk is engaged: "The People's Place is a Gospel Settlement situated in one of the neediest districts of San Francisco. It is a place for the people, and is designed to afford physical, social, intellectual and spiritual culture for all, regardless of race, color or cult. Its work is largely among the children, and embraces various departments of church work. Free dispensary, reading room, girls' sewing schools, singing school, Women's clubs, boys' and girls' clubs, clothes exchange, etc. It is supported by voluntary contributions and is seeking to make its work self-supporting by the manufacture and sale of People's Place Baking Powder. Visitors are always welcome at the People's Place, and the interest and co-operation of all those interested in the betterment of their fellows is solicited."

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Bishop H. W. Warren.

The Quaker poet voices his doctrine of the inner light and voice of God in man. It is consonant with the Lord's last declaration, "Lo, I am with you alway, even unto the end of the world."

There are still "Olivets" where faith is changed to sight, and "Galilees" where love goes about doing good.

It is literally true that "without me ye can do nothing" in realms physical and spiritual. Equally true that "I can do all things in him who strengtheneth me."

How much better is a life for a standard and example than a precept. We can test our lives by a life far easier than by a commandment. What would Jesus do?

A PRESENT HELP.

We may climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

—John G. Whittier.

## Highest Fellowship.

This higher partnership becomes a matter of consciousness to all. "They being sent forth by the Holy Ghost went down to Selucia." What a wonderful fellowship—the Holy Spirit in Heaven doing part of the work; men upon earth doing the other part. After the ordination by man upon earth, it is written in God's inspired Word that they were sent forth by the Holy Ghost. Then see how this new partnership calls to new prayer and fasting. That teaches us that not only in the beginning of our Christian work, but all along we need continually to have our strength renewed. If there is one thought in regard to the Church of Christ which at times gives me overwhelming sorrow, and which I feel that the church has not accepted and grasped, it is the wonderful power that prayer is meant to have in the Kingdom of God, and that we have so little availed ourselves of it. If we ask more prayer in all our ordinary Christian life, are we not certain that there would be more blessing in our inner life and in our contact with the world?

My last thought is: What wonderful blessing comes when the Holy Ghost is allowed to lead and direct the work, and when it is carried on in obedience to Him. I need not refer to the story of the work done as it is accorded in the Acts. But I pray you let us learn to believe that God has blessing for us.—Andrew Murray.

## Faults Overbalance Genius.

Human life is ruined through the absence of humble virtues and the presence of little faults. There is no man so great no gift so brilliant, but let it be whispered that there is falseness in the life of the hero, and immediately his greatness is dwarfed, his eloquence becomes a trick, his authority is impaired. Reading Robert Burns' poems, he seems wiser than all the scholars, wittier than all the humorists, more courtly than princes. His genius blazes like a torch among the tapers. But watching this son of genius and of liberty weave a net for his own feet, and fashion a snare for his own faculties, with wistful hearts we long, as one has said, "to hear the exulting and triumphant cry of the strong man coming to himself, I will arise." But he loved the barroom more than the library, and so fell on death at seven and thirty, and lost his right to rule as a king o'er men's hearts and lives.—The Thunder of Silent Fidelity, Hillis.

"The great idea that the Bible is the history of mankind's deliverance from all tyranny, outward as well as inward; of the Jews, as the one free constitutional people among a world of slaves and tyrants; of their ruin, as the righteous fruit of a voluntary return to despotism; of the New Testament, as the good news that freedom, brotherhood, equality, once confided only to Judea and to Greece, and dimly seen ever there, was henceforth to be the right of all mankind, the law of all society—who was there to tell me that? Who is there now to go forth and tell it to the millions who have suffered and doubted and despaired like me, and turn the hearts of the disobedient to the wisdom of the just, before the great and terrible day of the Lord come? Again I ask, Who will go forth and preach that gospel and save his native land?"—Charles Kingsley Alton Locke."

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### Captive Hero Still a Hero.

Walter Scott tells the story of a wounded knight, who took refuge in the castle of a baron that proved to be a secret enemy and threw the knight into a dungeon; one day in his cell the knight heard the sound of distant music approaching. Drawing near the slit in the tower he saw the flash of swords and heard the tramp of marching men. At last the wounded hero realized that these were his own troops, marching by in ignorance of the fact that the lord of this castle was also the jailer of their general. While the knight tugged at his chain, lifted up his voice and cried aloud, his troops marched on, their music drowning out his cries. Soon the banners passed from sight, the last straggler disappeared behind the hill and the captive was left alone. The brave knight died in his dungeon, but the story of his heroism lived. What the knight learned in suffering the poets have taught in song. The captive hero has a permanent place in civilization, though the foresight of his influence was denied him.—Hillis.

### The Injustice of Society.

The fact that society has oftentimes destroyed its noblest geniuses avails little for the restraint of harshness. For years England was wildly merry at Turner's expense. The newspapers cartooned his paintings. Reviews spoke of them as "color blotches." The rich over their champagne made merry at the great artist's expense. After a while men found a little respite from the mad chase for wealth and pleasure and discovered that Turner's extreme examples represented peculiar moods in nature, seen only by those who had traveled as widely as had Turner, while his great landscapes were as rich in imaginative quality as those of any artist of all ages. Only when it was too late, only when harshness had broken the man's heart, and scorn had fatally wounded his genius, did scholars begin to adorn their pages by references to Turner's fame, did the rich begin to pay fabulous sums for the very pictures they had once despised; the nation set apart the best room in its gallery for Turner's works, while the people wove for his white tombstone wreaths they had denied his brow and paid his dead ashes honors refused his living spirit.—Dr. Hillis.

"It is only with renunciations that life, properly speaking, can be said to begin. * * * In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie."—Carlyle.

"A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock maple, which, all round our villages, bleeds for the service of man."—Emerson.

## BARGAIN BABIES.

If babies were for sale the most inveterate bargain-hunting woman in the world would not look for a bargain baby. She would want the best baby that could be bought, regardless of price.

Every woman naturally craves a healthy, handsome child, and her craving can be gratified if she will but remember that the child's health is her own gift, and to give health she must

have it to give. Mothers whose babies have been weak and puny have nursed in strength their first strong child after using Dr. Pierce's Favorite Prescription. It is the best preparative for maternity, encouraging the appetite, quieting the nerves and inducing refreshing sleep. It gives the mother strength to give her child, and makes the baby's advent practically painless.

"My wife had been sick nearly all her life," says Mr. E. E. Fricke, of Petersburg, Menard Co., Illinois. Box 367, "and after trying everything I could think of I made up my mind to try 'Favorite Prescription.' I got six bottles, which my wife took, a tablespoonful three times a day, until the baby came. She felt better after taking the first bottle, and when baby was born he weighed nine and a half pounds. Today he is six months old and weighs twenty-two pounds. He is as good a child as any one could wish. The doctor says he is as healthy as any baby could be, and also says the use of your 'Favorite Prescription' was the cause of such a healthy baby."

Dr. Pierce's Pleasant Pellets are the best and safest laxative for the use of delicate women.


### Too Quickly Winded.

"I'm willing to try it for a month or two," said a girl who was asked to take charge of a Sunday school class of small boys. "But I'd rather not take a class permanently. I'm sure I should get tired of it."

A good many young people act on this principle. They have a horror of being held to any kind of work after the interest of novelty has worn off. They read newspaper sketches and the short stories in the magazines, but avoid books. As for the standard works in two or three volumes, they wonder how anyone ever had the patience to read to the end. In school they dodge those subjects which extend through the course, and choose instead subjects which are taken up and completed in a term or two.

People who are unused to walking get out of breath after half a mile. In England or Germany many a vigorous girl will cover twenty miles in a morning's walk and enjoy every step of it. The same principle holds with the mind. One chooses the short story in preference to the book. From the short story one goes to "storiette," and finally to the newspaper squib. In the end one will be as completely winded by a paragraph as another might be after a history of civilization in three volumes.

The things that pay best are not the things that can be disposed of in the shortest time. Plenty of people are ready to undertake almost anything for a month or two, but those who hope to accomplish something for themselves and the world must be able to hold to a purpose through months and years.—Harriet Lummis, in Wellspring.

### Fervent, Effectual Prayer.

We were gathered in the family sitting-room—father, mother and three sisters—at the close of the day. The evening lesson had been read from the holy book. The eldest sister—since then crowned with the angels—was leading us in earnest petition, made redolent with praise, for it was a time of quickening and revival in the churches throughout the neighborhood. Nearer and nearer to the throne did this sainted one lead us, until we seemed to stand in the very presence of the Father. Our one united petition was for the conversion of a brother, who—absent from home—was doing business for another, and was under what we feared were skeptical influences. Stronger, and more fervent and effectual, became the petition for the conversion of this dear one, more and more agonizing the prayer, until suddenly—and as if by one great bound—faith rose triumphant, and cried: "It shall be done!" A great calm fell upon the spirit as the petitioner, who, resting on the divine word, said: "We have the petition which was desired of Him—and brother is saved." Toward noon the next day the brother returned, saying: "Sister, I did not feel that I could work today, and told my employer I must return to you."

In the path of sorrow it is always possible to find the footprints of Jesus.


My name is on my lamp chimney. Nobody else's name is on his chimneys.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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### Commendable.

We were told a few days ago of a young man who gave up his place in a grocery because they sold liquors. He went out on principle to find another place, yet, most likely, some temperance people are paronizing that grocery.

Lest thou shouldest think that the mere fact of being evil spoken of makes men blessed, He hath set two limitations—when it is for his sake, and when the things that are said are false; for without these he who is evil spoken of, so far from being blessed, is miserable.—Chrysostom.


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